A PREPARATION againſt the prognoſticated *dangers of* this yeare, 1588.

By Thomas Tymme, Miniſter.

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A Preparation againſt the prognoſticated dangers of this yeare. 1588.

AMongſt the manifolde benefits & bleſſings of God, this onely rauſed Iudea to be called the Holy land, for that Sion, the Lordes Tabernacle, and the people whom hee had choſen to bee a holie nation vnto him ſelfe, did there inhabite and dwell. Exod. 19. 6.

If in this the Iewes had a prerogatiue aboue al other nations of the world, that they worſhipped God according to the preſcript law which he gaue vnto them by his ſeruant Moſes: this litle Ile-land, our natiue country, may no leſſe reioyce, that firſt of all kingdoms in the world, it did faithfully receiue, and publikely profeſſe the religion and Goſpell brought vnto vs by Chriſt, by

The bleſſings of God vpon this lande, whereof the firſt is the Goſpel of Chriſt.

which at this day we beare the name of Christians: and whereof it may bee
Deut.32.47. said, as Moses spake of the law of God, It is no vaine word, concerning you, but it is your life.

But as that life was to the vnbelieuing Iewes, the sauor of death vnto
2.Cor.2.16. death: and that Manna in the wildernesse not vsed as God commanded be-
Exod.16.20. came wormes: so this sauor of life and heauenly Manna of our soules, if we do not heare it, reuerence it, and put it in
Psal.119. practise, as a Lanthorne to our feet, and a light vnto our pathes, will bring destruction vpon vs: and not the first destruction onely, but also the second death of euerlasting darkenesse.

2 A godly and gracious Prince. Another blessing which God hath bestowed vpon vs, is Elizabeth, our dread soueraigne & gracious Queene, the Nurse of Gods Church, the ioy of her commons, the peace and prosperitie of England, and the Mirror, the Starre, and onely pearle of the world. The wondering Quéene of Sheba, would haue come that long and painefull iorney, to be satisfied with the sight
3.King.10.1 of her excellencie and rare gifts, if so

be

bee she had liued in this age:

Could there be for England a more blessed day then that, wherein her Maiestie toke the sword and scepter in hand, to restore the afflicted Church from the captiuitie of cruel Pharaos tyrannie: wherein the liues of manie thousand seruants of God were saued from the hands of cruel tormenters: wherein the desperate estate of poore men banished, was recouered and restored by a mightie hand, and stretched out arme, from Dan, and *Bethel*, to the holy hill of Sion: from superstition, to Religion: from Idolatrie to true worship: from bondage, to libertie: and as it were, from hell to heauen? A manifest argument that she is inuested by God, that she is the Lordes annointed, and a Deborah for the Israel of the Lord.

A third blessing is, that long peace which by the gracious gouernment of our peaceable Salomæ, we haue long enioyed. Peace.

How manie waies the interpretation and disturbance of this peace, hath of late bëene sought, by domestical

and forraine Traytours, who haue sought the death and destruction of her sacred person, the inuasion of the whole Realme by straungers, the ouerthrow of Religion, and the vtter desolation of the whole kingdome, all men know.

Yet for all this the Lord hath continued our peace, reuealed their most secret treasons, and trayterous imaginations, beyond all mens expectation, and hath preserued her Maiestie from all the cruell practises of that hellish rabble: blessed be his name for the same: and hath not suffered a dogge to barke against vs.

Exod. 11. 7.

4 Plentie.

This peace, hath brought forth plentie of riches in our land. The Lord hath opened to vs his good treasure, euen the heauen to giue raine to our land in due season, and hath blessed all the worke of our hands. He hath crowned our yeares with goodnes, and hath blessed the budde of the earth with fatnes: Our pastures are couered with sheepe, and our valleies are clad with corne, that for ioy thereof we shout and sing.

Deut. 28. 11.

Psal. 64.

Also, because we should haue a full

task

taste of all his mercies, hee hath giuen vs health and prosperitie, with our plentie. He hath not swept vs away by thousandes, with the meate in our mouthes, as hee did the murmuring Israelites, (though many of vs in our fulnesse haue wantonly murmured) with sodaine death: but hath suffered vs to multiply and grow into a great people, and hath made vs as the thousandes of Ephraim, and the ten thousands of Manasses.

5 Health without great sickness.

Num. 11. 33.

Deut. 33. 17.

What can be more done, that the Lord hath not done for vs. The Lord hath carried vs vpon Eagles winges: hee hath pitied and loued vs, as a father doeth his children: and hee hath made vs his chiefe treasure aboue all people.

Exod. 19. 4.

Psal. 103. 13.

Exod. 19. 5.

Oh, that there were in vs a heart, a thankfull heart answerable to his goodnesse. But it is to bee feared that our ingratitude and contempt of these his mercies, will turne away his wonted goodnes, and fatherly kindnes from vs.

2. Esdr. 1. 28.

It were to bee wished that the bitter complaint which hee maketh of the Iewes, saying: Haue I not praied you

as a father his ſonnes, as a mother her daughters, and as a nurſe her young babes, that you would be my people as I am your God, and that
Mat. 23. 37. ye would bee my children, as I am your father: I gathered you together as a hen gathereth her chickings vnder her wings. What ſhall I doe vnto thee, O Iacob? thou Iuda wouldeſt not obey: I ſay, it were to be wiſhed that this did not appertaine vnto vs. Then this puniſhment there threatned ſhould not be feared. I will
Verſes. 24. 25. 30 Mat. 21. 43. caſt you out from my ſight. I will turne mee to other nations, and to thoſe will I giue my name, that they may keepe my lawes. Seing ye haue forſaken me, I will alſo forſake you: when ye aske mercie of me, I will not haue pittie vpon you: for ye haue defiled your hands with bloud, and your feete are ſwift to commit murder. Haue not we deſerued this iudgement at the hands of God? It can not be denyed, our conſciences know it, and our ſinnes require it. And in verie deede, if we doe not ſpædely reuert, it is to be feared, that the Lord will ſhortly

The plagues deſerued for our vnthankfulneſſe.

Depriuation of the Goſpel.

shortly come, and remoue our candlesticke from vs, And then as Solomon witnesseth, destruction followeth. For, as Iustinus Martyr saith, Onely religion maketh countries and realmes to flourish. Apoc.2.5. Prou.29.18.

What was the cause that the olde world perished in that generall destruction of the floud, (wherein onely Noah and his familie were preserued) but the contempt of Noah his preaching? what was the cause that fire and brimstone fell from heauen vpon Sodom & Gomorha, and vtterly consumed them, and the people that dwelt in them, and made that fruitfull plaine countrie (which was as Eden, the garden of the Lord) a salt sea, but the abhominable wickednes of those sinnes, and their obstinate contempt of Lots admonition? What was the cause that the Iewes were subdued by their enimies, and were carried away captiues into Babilon, but the contempt of Ieremies preaching? What brought Titus and Vespasian out of Italie into Iurie, where he besieged Ierusalem, sacked the Citie, spoiled the Temple, killed Gen.7. Gen.19.24. 2.King.25.11.

the

the people (almost famished before) and brought vpon them the wofull desolation which was before threatned by Christ himselfe, in so much that now they are no people to be accounted off, but that most vnkinde contempt of him and his holy Gospel, which with so mightie signes and wonders he preached vnto them.

Hath God thus plagued that holy nation, that royall priesthood, which he chose out of all the nations of the earth to be his owne peculiar people, of whom the Prophet speaketh thus: He sheweth his word vnto Iacob, his statutes and ordinances vnto Israel, he hath not dealt so with any nation, neither hath the heathen knowledge of his lawes: and shall wee whose fathers were then of that heathenish number, for no lesse contempt of the holy Gospel of Christ and the ministers of the same, escape without punishment? Hath God rooted out both branch and twigge of the naturall Olive, which was the roote of his owne planting; and shall the wilde Olive trees be free? No, no, God standeth vpon two feete, vpon

Psal. 147. 19.

Rom. 11. 19.

mercy,

mercy, and vpon iuſtice.

He hath now thirtie yeares long beene grieued with a frowarde and vnthankfull generation, which haue not regarded his mercies, and therefore hee will ſet forwarde the other foote of iuſtice. In ſtead of a moſt gracious and godly Queene, he will giue vs a king in his wrath, which ſhalbe a ſcourge vnto vs, as Hazael king of Aram was to the children of Iſrael, and as was Attyla king of Hunnes, who called himſelfe Gods whip. If our Noah for our ſinnes be once included within the Arke, deſtruction muſt néeds enſue vpon the whole land. If Dauid be in exile, the Philiſtines are at hand. If Ioſias be dead, the Babilonicall warre will miſerably oppreſſe vs.

Oſe.13.

2.King.8.12.

2 The loſſe of a godly prince and a tyrant ſupplyed.

That may then bee ſpoken to vs, which the Macedonian Metellus (hearing of the death of Scipio of Africa, cryed out openly, ſaying: Weepe and lament ye Citizens, for the walles of your Citie are fallen downe. Then ſhal they come vpon vs, whoſe arrowes are drunke with bloud, and whoſe ſwords

3 Warre. Deut.32.22.

4 Scarcetie.

Ezech.4.16.

Hag.1.6.

Deut.28.23. Leuit.26.

Ioel.1.4.

Pestilence, and straunge sicknesses.

swoordes doe eate flesh. Then the Lord will breake the staffe of our bread, and will make vs to eate our breade by waight, and to drinke water by measure. We shall then sow much, and bring in litle: wee shall then eate and not be satisfied: we shall drinke and not be filled. The heauen that is ouer vs shall be brasse, and the earth that is vnder vs, yron, and we shal be depriued of the first and the latter raine. And that which the Palmer worme leaueth, the Grashopper shall eate: and that which the Grashopper leaueth, the Canker worme shall eate: and that which the Canker worme leaueth the Catterpiller shall eate. And thus our former plentie shall be turned into miserable scarcetie and famine. And as for our number and multitude whereinto we are growen, the remnant which the famine and swoord shall leaue, shall with the pestilence be consumed, and with such straunge diseases vexed, as neither Padua, nor mount Pelior can discipher, Galen nor Hipocrates, nor all the simples in the world can cure. He will smite vs with the botch of Ægypt,

gypt, with Emrods, with the scabbe and itch that can not be healed: he will smite vs in the knées, and in the thighes euen from the soles of our fæte, vnto the toppe of our head: he will giue vs a trembling hart, and a sorrowfull minde, loking till our eyes fall out, but neuer beholding our desire. Deut. 28. 27.

Let vs therefore while it may be saide to day, heare his voice, and not harden our harts, lest we be made more hard then the Adamant through the deceiptfulnes of sinne. Let vs kisse the sonne, whilest hee turneth to vs his chearefull countenance, lest he be angry, and wee perish in the way, when his wrath shall sodenly burne. Let vs be thankefull for all our former blessings bestowed vpon vs: and let vs not like swine, eate vp the Acorns falling from the trée, and neuer looke vp to the trée from whence they fall. Let vs remember the day in the which we came out of Ægypt. Finally, let vs bless the Lord our God for the good land which hee hath giuen vnto vs. Heb. 3. 13. Psal. 2. 12. Exod. 13. 3. Deut. 8. 10.

So wil he be our God, and we shal be his people: our threshing shall reach vnto

vnto the vintage, and the vintage shall reach vnto the sowing time, & we shall
Leuit. 26. 5. eate our bread in plenteousnes, yea wee shall eate olde store, and carry out olde because of the new: He will sende vs peace in the lande, and wee shall dwell therein in safetie: he will haue regard vnto vs, and make vs encrease & multiply vs, and establish his couenant with vs. To be briefe, hee will set his tabernacle among vs, and his soule shall delight in vs, the mouth of the Lord hath spoken it.

And although proude Benhadad
2. King. 20. 10. hath saide that the dust of Samaria is not sufficient for his soldiers, let vs not be therewith dismaide: God will bring him down and make him a humble suter to his annointed. The Lorde for his seruant Hezechias sake will put in the nostrels of proude Senacherib, a
God will deliuer and defend his Church. hooke, and a bit in his mouth, and will returne him backe againe, without doing his people any harme.

Thus hee hath in all ages preserued and deliuered his Church. Though
2. King. 19. 34. it be readie to be besieged as was Hierusalem, yet it shall not bee sacked: although

though it bee sometimes eclipsed as is the sunne and moone, yet it shall shine still and be glorious: although it be tossed and turmoiled in the troublesome sea of this world, as a ship with boisterous billowes and surges, yet it shall neuer be drowned: For when the sea rageth horribly, the Lorde is mightier then the sea, and will in a moment calme the same. Hee hath all the Elements in his hand, as water, fire, ayre, earth, and the firmament also. These he ruleth and bendeth at his will. Much more easily can he frame the mindes of Tyrants at his pleasure.

Saule went to Naioth with full purpose to kill Dauid: but when hee came thither, the Lord chaunged his minde, and hee with his seruants prophecied. Ahasuerus had decreed to kill the Iewes, and vtterly to destroy them: but chaunging his minde, hee commanded the decree to be voide. Alexander in like manner intended mischiefe against the Lords people, yet at the sight of the Priest, his minde chaunged. The Lorde will strike their mindes with feare, and they shall bee afraide, when there

1. Sam. 19. 23.

Tyrants mindes chaunged.

Ester, 3. 1. & chap. 8. 8.

Psal. 14. & 53.

Feare & trembling taketh the wicked.

there is no cause of feare. The enimies of the Lords people shall not onely be striken with feare, but with trembling also, and an horrible dread shal ouerwhelme them. They shall flée when no man pursueth them. The Dukes of Edom shalbe amazed, and trembling shal come vpon the great men of Moab. The inhabitants of Canaan and Palestine shall ware faint harted. When Iudith hath taken off proud Olifernes heade, then shall his whole host bee amazed: they shall flée by euerie way of the plaine and of the mountains, and as did the Aramites, they shall in hast leaue all their tents with bagge and baggage behind them. Thus the Lord will send his feare before vs, vpon all our enimies to their shame and confusion. And hee will get him honour vpon Pharao, vpon his hoste, vpon his Chariots, and vpon his horsemen.

Leuit.26.17. Prou.28.

Exod.15.14. Iudith.15.2.

2.King.7.7.

Exod.14.17.

Destruction of the wicked through furiousnes.

Moreouer, the Lord shall bring such furiousnes and madnes vpon the enemies of his people, that in fleeing, they shall one destroye another: as did the Madianites before Gedeon,

deon, whose swordes did enter into their owne hartes, and their bowes were broken: As did the Philistines in Saules time, amongst whom euery mans sword was against his fellow: As did the Ammonites and Moabites in king Iorams time, who made a great slaughter among themselues: as did Gog, and Magog, princes of Mesech & Tubal, who fought against the Lords people, and were in that maner ouerthrown. Thus the enemies of the Lord shall digge pittes, and fall into them themselues. Thus the Lord wil breake the yoake of our burthen, the staffe of our shoulder, and the rodde of our oppressor, as in the dayes of Midian: for he is the same Lord of hoastes stil. His arme is not shortned: hee loueth his spouse the Church, with an euerlasting loue. And there is in him no shadow of chaunge.

Iud. 7.22. Psal. 37.15. 1 Sam. 14.20. 2 Cron. 20.23. Ezec. 38.3.21. Psal. 7.15. Esai. 9.4. Iames 1.17.

Yet for all this we must not bee secure in presuming more then is meete vpon this mighty deliuerance, and bee lyke vnto the people of Laish, which were a secure and careles people, and so refuse the ordinarie meanes of our de-

Iud. 18.

Security forbidden.

fence in warre, wherwith Gods people haue at all times defended themselues. For as the Lord was sore displeased with Iuda, because in the day of their distresse, they trusted in their armour, and loked to the repairing of their decayed places, & regarded not the Lord: so the Lord commaunded Iosua to bee strong and of a valiant courage, to muster his men, to put man, woman, and child among the heathen to the sword, and also permitted him to vse espialls for the land of Canaan, and other policies of warre according to that time. Also Dauid the king confesseth that it is God which teacheth his handes to fight, and prepareth his fingers to battaile.

Esay. 22. 14.

Iosua. 1. Exod. 17. 16. Iosua. 6. 21.

Psal. 144. 1.

Let therefore the hartes of the Nobles and Captaines of this noble lande, bée strong, valiant, and of a good courage to fight the Lords battails, against the sworne enemies of his truth and Gospel. Let euery true English man bée in a readines with bowes, billes, morispikes, and gunnes, to march on in a warlike araye, lyke true soldiers, for the maintenance of ỹ Gospel of Christ,

for

for ỹ preseruation of our noble Queene Elizabeth, for the defence of our countrey, our landes, our children, our wiues and our lyues: and to represse the pride of straungers, which seeke to inuade vs, and thereby to possesse our goods, to force chaste Matrones, to deflower virgins, to kill our children, and to make vs their drudges & bondmen for euer. The quarrell wee see is iust: the cause is Gods.

Let also Moses, Aaron, and Hur, the Lordes ministers lift vp wearied handes to the Lord for victory. Let vs altogether Ioyne handes as bretheren against those abhominable Idolaters, who sacrifice to their net, and burne incense to their yarne: who trust in their multitude, and presume altogether vpon their strength: whereas the race doth not alwayes belong to the swift, nor the battaile to the strong. Exod. 17. 12. Habac. 1. 16. Eccl. 9. 11.

Though Adonibisech triumphed ouer three score and ten kinges, yet poore Iudah ouercame him. Israel pitched before the Aramites, like two little flockes of kiddes, but the Aramites filled al the countrey, and yet the Israe- Iudg. 1. 6.

1 King. 20. 30. lites slue of the Aramites in one day one hundred thousand footmen: and vpon the seuen & twenty thousand that remained and fled to Aphec, the wall of Aphec fell and killed them all. In like maner, a mighty hoste of the Cananites was vtterly ouerthrowen by Barach the Captaine of Israel, in so much, that ther was not a man of them left, their nine hundreth Chariots of Iron taken, and Sisera their Captaine generall slaine, by the handes of Iael, a weake woman. And therefore Deborah in her song of thanks geuing saith, that the Starres of Heauen fought in their courses, for Israel against Sisera.

Victory consisteth not in multitude.

Iudg. 4. 15.

Iudg. 5.

If we reade the stories of the kings of the East, we shall see yet more plainly, that victory doth not consist in multitude of men. Sesostris a king of Ægipt hauing a mighty hoste of men, lost at one tyme sixe hundred thousand footmen, and foure and twenty thousand horsemen, and of Chariots, fourescore and nine thousand and twenty. Likewise Ninus, king of Assiria, hauing a huge hoste, lost of his soldiers seuenteen hundred thousand footmen, and twoo hun-

Herodotus li. 7. Diogenes lib. 20 Iustinus & alij.

hundred thousand horsemen, and of Chariots one hundreth & fiftie. Xerxes, a great and famous Emperour of Persia, fiue yeares continually made prouision for a voyage into Greece, and hauing gathered together his men, hee conueyed them into Europe by making a bridge ouer the Sea at Helespont with shippes. His Nauie had three and twenty myriads of soldiers. His armie on the land, was one hundreth and seuenty myriades of footmē, and of horsemen, eight myriades.

A Myriade doth comprehend 10000.

Though this his huge and mighty power hee bare himselfe so proudly, that hee did not onely thinke that all men ought to obay him, but commaunded the Seas also to bee quiet, and Mountaynes to geue place vnto him. The multitude of his armie and cattaile, dranke certaine riuers dry: and at their Princes commaundement, did cutte down ỹ mountaine Athos in Thrace, that they might that way haue passage.

Notwithstanding shortly after, this mighty Prince, with all his power on the Sea, by the Ile of Salamine, ioyning battaile with a small nauie of the

Grecians was discomfited, and put to flight, a great part of his armie destroyed, and himselfe for his safegard, with great feare, glad to flye in a fisher boat, vnknowen: and so with much dishonour returned home into Persia.

Our English Cronicles also do confirme this thing by sundry examples. In the fift yeare of the raigne of Henry the eight of famous memory, at at what tyme hee was in France with a great power, where he wan Turwin and Turney, and discomfited the whole power of France, the king of Scots (notwithstanding hee was sworne to keepe peace) attempted an inuasion of this lande with a mighty army. But at Bramstone himself was slaine, with three Bishops, three Abbots, twelue Earles, seuentéene Lords of name, besides Knightes, and gentlemen: and eightéen thousand Scottes slaine in the field, and all their ordinance and artillery taken.

Thus we sée that it is the Lord, that disposeth the victory at his wil vnto his seruants. For if we serue the Lord, we shall haue our enemies, bee they neuer

so

so many and so mighty, in chase, and they shall fal before vs vpon the sword. Five of vs shall chase a hundreth: and a hundreth of vs shall put ten thousand to flight. They shall crie and say, Let vs flee from the face of Israel, for the Lord fighteth for them. Thus hee wil deliuer our liues from the sword, and from the power of the dogge. Leuit. 26. 7 Exod. 14.

But if wee forsake the true worship and seruice of the Lord, and decline from his commaundementes, then the Lord will strengthen Eglon, king of Moab against vs. All the kinges of the Cananites were not able to stand before Israel, so long as they serued the Lord: but when they serued him not, one King alone was able to subdue them and to hold them in captiuity. Iudg. 3. 12. Iudg. 3. 14.

And this is confirmed by that testimonie, which Achior gaue vnto Olofernes, saying: Whiles they sinned not before their God, they prospered, because the God that hated iniquity, was with them. But when they departed from the way which hee appointed them, they were destroyed in many battails after a won- Iudith. 5. 17.

derful ſort, and were led captiues into a land that was not theirs, and the temple of their God was caſt to the ground, and their cities were taken by the enemies. Now therefore my Lord and gouernour, if there be any fault in this people, ſo that they haue ſinned againſt their God, let vs conſider, that this ſhall bee their ruine: and let vs goe vp, and wee ſhall ouercome them. But if there be no iniquity in this people, let my Lord paſſe by, leſt their Lord defend them, and their God be for them, and wee become a reproach before all the world.

Since therefore the caſe ſtandeth thus betweene God and vs, let vs principally be conſtant in his worſhip, ſeruice, and feare, in ſuch wiſe that with thoſe zealous Iſraelites (of whom mention is made in the 12. verſe of the 22. chapter of Ioſua) we would rather venture to loſe our liues, then ſuffer Religion to bee chaunged. And to ſay with Ioſua, that wee will ſerue the Lord, though all the world forſake him.

Conſtancie in Religion.

Ioſua. 24. 15. & 14. 8.

Secondly, let vs imbrace chriſtian

vnity

vnity and concord, the which also will make vs inuincible against all our enemies that seeke to inuade vs: against whom, let vs bend our whole force and might. And whosoeuer loueth not the Lord Iesus Christ, to take part with him, let him bee accursed.

Vnity and concord.

1 Cor. 16.22.

Meroz is accursed, Dan and Asher are blamed, because they came not to helpe their brethren against Gods enemies.

Iudg. 5.17.23

And let vs beware of discord, and ciuil discention, let no man vpon paine of euerlasting confusion arme himselfe against his brethren and countrey lest our enemies say, vp Moab to the spoile, Gath and Ascalon shall tryumph. For this mischiefe hath within these fewe yeares, greatly impaired the state of Christendome.

The euils that come of discord.

This contention betweene Pope Gregory, the ninth, and the Emperour Frederick the second, in the yeare of our Lord, 1228. or there about gaue occasion to ỹ Emperour of the Tartars to inuade the borders next adioyning to him, & to win Roxolanum, Bodolium, Mudanum, with diuers other

townes, cities, and villages, destroying, wasting, and burning the countries all about, killing and slaying man, woman and child, sparing none of any sexe or age, and so proceed still till hee had inuaded and destroyed all Hungarie.

Also after the death of the said Gregorie, his successor Pope Innocent the fourth, taking the quarrel of his predecessor in hand against the said Frederick and Conradus Cæsar his sonne, stirred vp such discord in Germany among the Nobles, some holding with the Pope, and some with the Emperour, that ciuill and bloudy warres ensued, to the great calamity of the whole countrey.

And what is the cause that the Turke hath hitherto so greatly preuailed against Christendome, but the ciuil dissention and variance among christian Princes, and the cruelty of the Pope and his clergie: who were so earnest and forward in suppressing of Luther, and the Gospell, then newly springing, that they minded nothing else, except it were to maintayne their pompe and pride: which Pope if hee had

set his care (as his duty was) so much in stirring vp Princes against the common enemy, as hee was bent to deface the Gospell, and to persecute the true professors thereof: sone might hee hatte brought to passe, that al which was lost before might son haue bene recouered: and moreouer might haue stopped the great daungers and perils which haue since ensued.

And at this day the Pope that now is, if he were not Antichrist, the publique Church, standing in such daunger as it now doth, by the inuasion to bee feared of the Turke: reason would, nature leadeth, Religion teacheth, and tyme requireth, that a good prelat forgetting lighter matters, should rather lay his shoulder to the excluding of so great a daunger as is now imminent, both to him selfe, and the vniuersall Church, then to set kingdome against kingdome, for the defence of his triple Crowne.

But leauing the Pope to contend and fight for him selfe, and all forreine dissention, let vs come to our owne countrey, and read our English Chronicles

nicles, and they wil tel vs, that contention and ciuill discorde, hath bene the only calamity, and misery of this land.

In the raigne of Ethelred, the Northumberlanders rebelling agaynst their King, thought to recouer agayne the former state of their kingdome, out of the west Saxons hande: by reason of which discord, ỹ strength of the English nation was not a litle weakned, and the Danes thereby the more preuailed.

Also in the raygne of Edward the second, the Scottes hearing of the ciuill dissention which was then in this realme, with Robert Bruis, their king, inuaded the borders: and in a battaile fought betwæne king Richard and the Scottish king at Estriualin, many of the English nobles were slaine, to the number of forty and two: and Knights and Barons, threescore & seuen: beside two and twenty men of name which were taken prisoners: of common soldiers ten thousand slain: or after ỹ Scottish story fifty thousand. No such examples are to bee found in Chronicles.

Wherefore seeing discord and ciuill dissention, bringeth with it ruine

of

of Kingdomes, where it taketh place (For euery Kingdome deuided in it selfe shall bee brought to desolation: and wee see this verifyed vppon other Countries to their woefull and lamentable decay) And seeing God hath placed vs English mē here in one common wealth, also in one Church, as in one Ship together: and no storme so daungerous to a Shippe on the Sea, as is discorde in a weale publique. Let vs shunne it, as the skilfull Mariners do the three daungerous Rockes, Scilla and Charibdis. Let vs seeke peace and earnestly imbrace it: considering that wee are the children of God, who is that God of peace: Our profession which wee make is the Gospel of peace: and the Kingdome which wee looke for after this life, is the kingdome of euerlasting peace. And let vs altogether with one accorde, conclude a generall peace, and say one to another in deede and verity. Let there bee no strife betweene thee and mee, for wee are bretheren. This peace will cutte off Seditions, Rebellions, Treasons, and such monstruous cuils, which haue

Math: 12.25.

1 Iohn 3. 18.
Gen. 13. 8.

haue brought to the practisers and followers thereof and to their families, shame and confusion.

To conclude, let vs all amend our lyues, and turne to the Lord with fasting, weeping, and mourning for our sinnes, that those plagues which wee haue deserued, and are now ready to fal vppon vs, may bee turned away.

Ioel.2.12.

So shall the Sea wherewith wee are compassed about, bee a wall to vs, on our right hand and on our left: So shall our land flourish as the Rose, and bee gratious as Lebanon, and beutifull as Charmel, and Sharon. Then shall our children bee as the smell of a field, which the Lord hath blessed: then shall ỹ spirit of fortitude come vpon our men to meete the enemies in the gate. & then we shall dye at the last the death of the righteous, and our last ende shalbe like vnto theirs. These blessinges God the father graunt vs, for his sonne Christ his sake, to whom with the holy spirite be all honor and glory for euer and euer. Amen.

Exod.14.22.

Esay.35.2.

Gen.27.27.

Num.23.10.

A PRAYER TAKEN out of the 36. chapter of *Eccleſiaſticus*.

HAue mercy vpon vs, O Lord God of all thinges, and behold vs & ſhew vs the light of thy mercies: and ſend thy feare among the nations which ſeeke not after thee, that they may knowe that there is no God but thou, and that they may ſhew thy wondrous workes. Against the wicked.

Lift vp thy hand vpon the ſtrange nations, that they may ſee thy power. As thou art ſanctified in vs before them, ſo bee thou magnified among them before vs, that they may

may know thee, as we know thee: For there is no other God, but onely thou, O Lord.

Renew the ſignes, and chaunge the wonders, ſhew the glory of thy hand, and thy right arme, that they may ſhew foorth thy wonderous actes. Raiſe vp thy indignation, and power out wrath: take away the aduerſarie and ſmite the enemy. Make the time ſhort: remember thy promiſe, that thy wonderous woorkes may be praiſed.

Let the wrath of thy fire conſume them that eſcape, and let them periſh that oppreſſe thy people. Smite in ſunder the heads of the Princes that be our enemies, and ſay that there is no other but wee.

A prayer for the Godly.

Gather all thy choſen people together, that they may know that ther is no other God but only thou, and that they may ſhew thy woondrous woorkes: and inherit thou them

them, as from the beginning. O Lord, haue mercy vpon the people, that is called by thy name. Oh, be mercifull vnto the Church. Fill Sion that it may magnify thy oracles, and fill thy people with thy glory. Geue witnes vnto thoſe that thou haſt poſſeſſed from the beginning, and raiſe vp the propheſies that haue beue ſhewed in thy name. Reward them that waite for thee, that thy Prophets may be found faithful. O Lord heare the prayer of thy ſeruãts according to the bleſſing of *Aaron* ouer thy people, and guide thou vs in the way of righteouſnes, that all they which dwell vpon the earth, may know, that thou art the Lord the eternall God. Amen.

A PRAYER FOR OVR Soueraigne Lady, Queene *Elizabeth*.

O Lord God of hoſtes, moſt louing & merciful father, whoſe power no creature is able to reſiſt, who of thy great goodnes haſt promiſed to grant the petitions of ſuch as aſke in thy ſons name, we moſt humbly beſeech thee to ſaue & defend thy ſeruant Elizabeth our Queene, whom thou haſt hetherto wonderfully preſerued from manifold perils and ſundry daungers, and of late reuealed and fruſtrated the traiterous practiſes and conſpiracies of diuers againſt her: her ſoule is deliuered, and wee are eſcaped: for the which and all other thy great goodnes towardes her and vs, wee geue thee moſt humble and harty thankes beſeeching thee in the name of thy deare ſonne Ieſus Chriſt, to continue foorth thy louing kindnes towardes thy ſeruant, and euermore to thy glory and our comfort, kepe her in health, with long life, and proſperity

rity, whose rest and onely refuge is in thee, O God of her saluation. Preserue her as thou art woont, preserue her from the snare of the enemy, from the gathering together of the froward, from the insurrection of wicked doers, and from all the traiterous conspiracies of those which priuily lay waite for her life. Graunt these thinges, O Lord of power and father of mercy, for Iesus Christes sake, to whom with thee and thy holy Spirite bee all honor and glory, for euer and euer, Amen.